

THE MISSIONARY
ERALD
AT HOME AND ABROAD



DECEMBER

1912



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**CREATIVE and
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PRINTERS " "**

PRINTING plus SERVICE

470 Atlantic Avenue, Boston

Telephone HANcock 2882

The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXVIII

DECEMBER, 1942

No. 10

Our Cover: the Moline Chancel

By William R. Hodgson, Minister

Knowing that visualization of beauty is a pathway to God, First Church of Moline set itself to the task of building the most beautiful chancel possible for the edification of worship.

The physical results are heralded by all as a thing of loveliness and beauty. The spiritual results are even more spectacular. A commonplace chapel has been transformed into a symbol of the fine art of making worship attract and attractive.

Previously it was difficult for the congregation to leave the world outside. Now it is very evident that self is lost in the sense of the presence of God and in the beloved community. Something of the rich-

ness of the beauty that was incarnate in Christ is seen, felt and discovered with the eyes of the spirit, and man is brought quickly into the presence of God.

Formerly the congregations used to seem to say to our leaders of worship, "Please, do bring us to God." Now they seem to say, "Be careful, let every thought and word and act be in keeping with our presence before God."

This richness in worship has brought a glow into the whole life of our church, the radiance of which is felt in the community and in the affairs of the kingdom to which Christians should give thought and devotion.

The oldest magazine in continuous circulation in the United States

Published regularly since 1805

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Published by THE MISSIONARY HERALD AT HOME AND ABROAD

44 Portland St., Worcester, Mass.

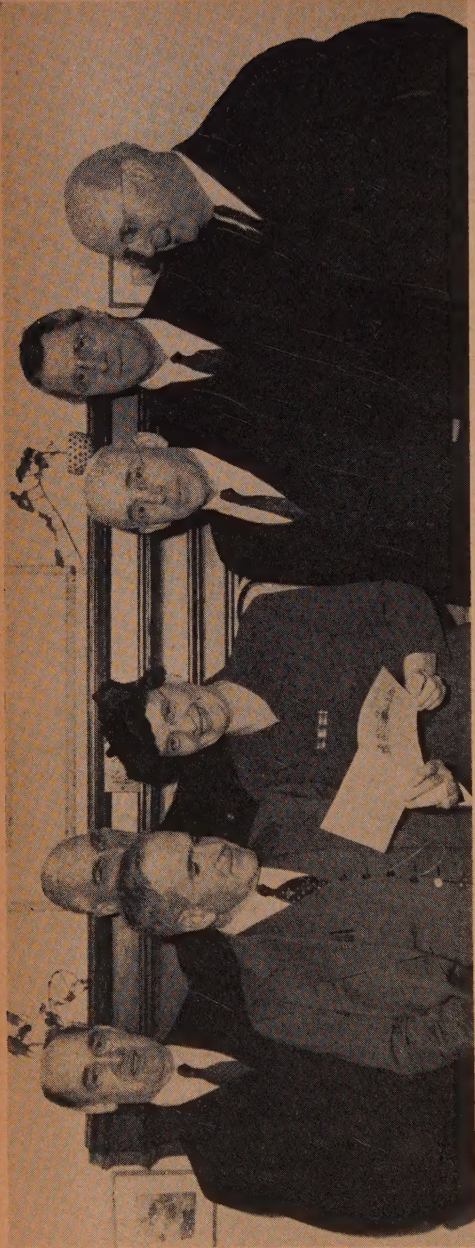
Editorial Offices, ENOCH F. BELL, D.D., *Editor*, 14 Beacon St., Boston, Mass.

REV. JOHN R. SCOTFORD, *Associate Editor*, 287 Fourth Ave., New York

General Office: 14 Beacon St., Boston, Mass.

HARVEY L. MEEKEN, *Manager*

Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional.



A group at the "Moline Meeting." Left to right: Enoch F. Bell, retiring editor of THE MISSIONARY HERALD; Dr. Frederick Lyman Hall of Cleveland, State Superintendent of Ohio and President of the Mid-West Meeting at Moline; Donald A. Adams of New Haven, Conn., chairman of the Laymen's Fellowship of our Board of Home Missions; Mrs. E. E. McClintock of Chicago, National Secretary of Woman's Work under the Missions Council; Dr. Howell D. Davies of Chicago, who as Mid-West Secretary of the Missions Council planned and put through the big meeting at Moline; Dr. John R. Scofield of the Home Board and Missions Council, the editor for several years of the syndicated missionary material for the state papers, and the one, by the way, to whom we are indebted for our rare cover; and Dr. Albert D. Stauffacher, minister of the Missions Council.

The family and friends of the retiring Editor are kind enough to assert vigorously that this picture of him does not do him justice—whatever that may mean. They seem to think he looks not only old but unhappy, as if he could not bear the thought of being snapped for the last time as Editor of the HERALD, etc., etc.

But how looks can belie one's feelings! At the time the picture was taken the retiring Editor was actually in a happy state of mind. Not only was he experiencing the relief of being released from HERALD work for another task long coveted, but also was he feeling for the thousandth time the joy of the grand fellowship that has been his with state superintendents, officers and directors of the Board of Home Missions and of the C.S.A., with the secretaries and members of the Missions Council, with Don Adams and his laymen, with Mrs. McClintock and the women presidents, and with a host of ministers whom he has learned to know and love down through the years.

Moreover, he was thinking of what these contacts with the churches and the homeland interests have meant to him. For one whose chief interest before the merger of magazines was necessarily centered in foreign missions, the editorial task of taking in America in addition to the rest of the world and the causes covered by our homeland agencies has certainly broadened his mind beyond measure and deepened his missionary devotion. And as he returns for a while to his first love he should prove to be a wiser and better American

Moline, Missions and Me

By Enoch F. Bell

FOR many of us who attended the fifteenth annual Mid-West Regional Meeting, held in the First Congregational Church at Moline, Illinois, October 27-29, the word "Moline" will ever mean a beautiful chancel in a worshipful sanctuary; efficient, warm-hearted pastor and people; "scrumptious" meals together in the parish house; some choice singing by the First Church Choir under the leadership of Miss Violet Detwiler, by the Knox College Choir led by Professor Thomas W. Williams, and by the Tri-City Negro Quartet. It will mean choice readings in dialect of some old Negro folk tales by Dean W. J. Faulkner of Fisk University, and the Arts Guild and Architectural Exhibit which my friend and associate, John R. Scotford, has had so much to do with creating—an exhibit that lends force to his claim that the arts belong pre-eminently to the church.

Nor in recalling Moline would we fail to live over again and again those refreshing meetings with old friends, the making of new ones, and the deepening and strengthening of that fellowship in Christ which is far more precious than rubies.

Moline Means Missions

But especially shall we always associate Moline with the *mis-*

sionary enterprise at home and abroad. For Moline was advertised as a missionary meeting and attended as a missionary meeting by several hundred busy ministers, women and laymen from a dozen and more states representing scores of churches; and from that Moline missionary meeting we came away full to the brim with missions—with facts and figures regarding our boards and their work, with an intensified realization of the part Christian missions should play in the world of today and tomorrow, and with a revived, strengthened purpose to lead, under God, our local churches out into larger missionary giving to meet the need and opportunity of the hour.

The well balanced program was one of Howell Davies' best and that is saying much. While by no means it neglected the established work of our boards, it allowed for the facing together of the present national and international emergency and for the discussion of practical ways and means of meeting it like Christians.

The seminar for ministers was led by Rev. E. Paul Sylvester of La Grange, Illinois, with "resource leaders" Drs. Brewer Eddy and Stauffacher; that for laymen was led by Donald A. Adams, chairman of the Laymen's Fel-

lowship of the Board of Home Missions; Mrs. E. E. McClintock, national secretary of Woman's Work under the Missions Council, led the seminar for women, assisted by group chairmen, Mrs. J. L. Gannon of Northfield, Minnesota, Mrs. R. L. Nordness of Huron, South Dakota, Mrs. J. C. Coupland of Norfolk, Nebraska, and by "resource leaders," Mrs. Lillian Turnbull of Des Moines, Iowa, Miss Helen Frances Smith of the Home Board, and Mrs. E. M. Witzig of Green Bay, Wisconsin. The religious education group, which met in the small chapel, was in charge of Miss Ruth Murphy of Chicago.

As for interest groups, Assistant Professor Ross Snyder of Chicago Theological Seminary led one on "Guiding Our Youth"; Dr. Albert Buckner Coe of Oak Park, one on "The Spiritual Life of the Church and the Individual"; President Albert W. Palmer, one on "A Just and Durable Peace"; and Secretary Hugh Vernon White, one on "Missions Today and the World of Tomorrow."

A panel discussion on the theme "Labor in the World Crisis" was participated in by Dr. E. E. Schwarztrauber, director of the University of Wisconsin School for Workers and chairman of the Industrial Relations Committee of our Council for Social Action; also by Dr. Joseph Mire, an Austrian labor economist who is at present

serving as research assistant in the School for Workers at the University of Wisconsin. This panel discussion took place at the Council for Social Action luncheon presided over by Secretary Frank W. McCulloch of Chicago.

A "Candid Camera Round the World" session gave us glimpses into our home and foreign missionary work through Mrs. Fred C. Schmidt of Metlakatla, Alaska; Mr. Yoshio Fukuyama of Doane College in Crete, Nebraska (see article on this Japanese American in our November issue); Dr. Mary Cushman of Chilesso, West Africa; and Rev. George W. Shepherd of China. Dr. Banninga of India was unable to be present because of a sudden illness. These missionary talks were followed by question-and-answer periods called "forums."

The more "set" addresses were given by President Silas Evans of Ripon on "The Christian College"; Rev. George Shepherd of China on "Asia's Call to the Churches of America," and "Is the White Man Finished in Asia?"; Secretary George White of the Home Board on "Not Peace but a Sword"; Mr. A. Wayne Hanson of Oak Park on "Pan-Americanism and the Kingdom of God." Major Arthur W. Barwick, chaplain of the 9th Regiment and assistant post chaplain at Camp Crowder, Missouri, spoke on "A Chaplain's Story" and an enlightening "forum" followed. Ministers

A. D. Stauffacher of the Missions Council spoke on "The Material and the Spiritual" and answered many practical questions afterward. Secretary D. Brewer Eddy's address on "Missions and the Nations" was also followed by a "forum." Secretary John R. Scotford of the Home Board and Missions Council gave luncheon talks on "Mexico" and "Claiming the Arts for the Church." Dean W. J. Faulkner of Fisk spoke on "The Negro, His Country and His Church"; and last but by no means least, should we mention the stimulating banquet speech by Dr. John M. Phillips of Omaha on "Taking the Measure of the Church."

In the worship periods Dr. Charles Gerlinger of Sioux Falls, South Dakota, focused our thought and prayer upon "The Messenger," "The Message" and "The Mission." We quote from him later in this issue.

And Missions Means Me

Upon the recommendation of the Findings Committee this Mid-West Regional Meeting decided upon "Forward" as its watchword. The "divine imperative," read the vote, "is not only to 'stand in the evil day,' but to follow the divine command to go forward. Academic discussion and intellectual assent are not enough; we must give ourselves without reserve to prayer and action."

One line of common action



Rev. Glenn Lindley, D.D. of Princeton, Ill., chairman-elect of the Mid-West Regional Committee.

Dr. Lindley began on October 1st his work as Director of the Northern Area of the Illinois Conference.

He prefers, by the way, the title "Minister" to that of "Director" or "Superintendent."

had to do with war victims and services: "We must increase our aid to the starving, homeless children of Europe and Asia, give refuge and strength to broken families fleeing before the tides of war, and minister more adequately to those we love in military camp and at battle front, through friendly churches and Christian chaplains."

The "Unit Plan," pushed especially by the laymen, was included in this forward movement. "Our promises must be kept," the meeting decided, "until everyone receives his just due and modest

pension." It was reported that all states have been organized and that three-fourths of the state chairmen come from the ranks of the Laymen's Fellowship—the laymen feeling that this is "not benevolence or charity but compensation for service rendered."

Then there was the question of the "Japanese in our midst," two-thirds of whom are Americans like ourselves—many of them Christians and most of them as loyal as you and I to America—and all victims of war. After addresses by Galen Fisher, Clarence Gillett and Yoshio Fukuyama, we resolved not only to restore to these citizens, as soon as possible, their rights and opportunities under the American Constitution, but also to do more toward finding places for chosen individuals in homes and schools and communities where they could go on feeding their own natural American loyalties.

For the soldier and sailor boys in camp and at the front it was clear to the conference that much more could be done by both pastor and people. Names and addresses of absent members could be secured and sent to chaplains and nearby pastors far more than was being done. Or, if direct contact with pastors could not be made, then names and addresses should go to state superintendents to mail. All city churches receiving such absentee members who under nor-

mal conditions after the war would return to their home churches, should see to it that those smaller, poorer home churches are protected, by insisting upon receiving such absentee members as associate members only and by urging such members to continue the support of their home churches while absent.

Another very pressing call to action was heard at Moline: namely, justice for the American Negro who in these days of war is suffering far more than usual from discrimination.

That race equality is a live war issue we have often asserted, but how truly it is a fight for the freedom of the colored races within our own borders, not to speak of the lands abroad, has not been fully realized even in Christian circles. That the delegates at Moline were aroused by such speakers as Dean Faulkner and Secretary George White to do something about it all was clear to any observer.

Was there anyone there who did not make up his mind to press harder (1) for the employment of skilled and semi-skilled Negroes in war jobs; (2) for better conditions for and use of properly qualified Negroes in both Army and Navy; (3) for the ending of racial discrimination in the appointment of federal employees and in the treatment of Negroes after appointment; (4) for the removal of the color question in our labor unions;

and (5) for the American, democratic, Christian insistence upon fair treatment of our Negro citizens in all walks of life—thus helping our country avoid that dangerous “nation-within-a-nation” evil which has sounded the death knell of so many nations throughout the ages of history?

Forward in Giving

And lastly, there was the Moline action on giving:

“Wherever possible our churches should share in the United Church Canvass, to be held in communities throughout America this fall and next spring, and take advantage of the great national publicity campaigns planned for the support of the Church. . . .

“In the light of the *world need* and our Christian responsibility, we are humbled and penitent to learn that *our average gift per member for Christian Missions in our Congregational Christian Churches of the United States in 1941 was only \$1.43, in fact, only \$1.14 per member in our Mid-West area.* True, we gave, on the average, nationally, \$14.12 each for the support of our own churches, \$12.97 each in the Mid-West; but *our Gifts for the Building of a Christian World were only 11.4% of what we gave for our local churches throughout the nation, and only 8.7% in our own Mid-West.* . . .

“We need a new emphasis upon proportionate giving. Some say

that ‘Stewardship’ is not the word for this modern day, and that ‘tithing is an Old Testament law’; but until we find something better, we need to put their meaning and spirit to work in our churches and our individual lives, to *give God Priority and Primacy in the money and things we possess.* When our Government asks a tenth of our income for the purchase of War Bonds, let us remember that this is an investment at interest, and let us also be willing to *give a tenth,*



The new vice-chairman of the Mid-West Regional Committee is Mrs. Arthur R. McLaughlin of Ames, Iowa. Besides being the “Lady of the Manse” in her home town, Mrs. McLaughlin has served as Second and First Vice-President of the Iowa Federation of Congregational Christian Women and at present is chairman of “The Friendly Church Department” of that body. She has contributed several published devotional services to our Fellowship and in other ways has helped to deepen the spiritual life of the women in our churches.

at least, for the Church and its service to humanity for the Building of a Christian World.

"We are chagrined to learn that, while in wealth we (*Congregational Christians*) stand near the head of the list, in giving for World Service we are about 16th among 19 major denominations. Why?

"Many of our people are making more money today than ever before. Many of our young people are receiving high wages, who never earned money of their own before. In spite of high taxes, buying of war bonds, etc., we know that our people cannot spend for new autos, or many other luxuries, and that much of the money saved on these things can and should be given to the Church and to World Service through the Church.

"Let us challenge our people for big things and expect big increases in Church, Missionary and other Service Giving this coming year."

The Sine Qua Non

Both the laymen and the women, in their separate sessions, laid special stress upon the fundamental spirit of this missionary enterprise.

The men of the Laymen's Fellowship who met with Donald Adams felt with him the necessity of every man's being right with God first, last and all the time, if this thing is to succeed. Really they were more audibly con-



Mrs. Elbert A. Read of Shenandoah, Iowa, presided over the Wednesday afternoon (Oct. 28) session of the Mid-West Meeting at Moline. She is a director of the Board of Home Missions, a member of its Executive Committee and of its Committee on Policy and Planning; also of its Church Building Division Committee. Mrs. Read has long been prominent in women's work in Iowa. She recently served as the president of the Federation of Congregational Christian Women of that state.

cerned over this than the ministers—and I attended both seminars—and as for the women of our Fellowship, they always emphasize the *sine qua non* of Missions and Moline was no exception.

Certainly being at one with God and through perfect sincerity at one with ourselves, makes us, as nothing else can, the channels of the grace and power of God for others. This is our first mission.



Our missionary offerings should major in what the Negroes call "soft money"

Left to the Women and Children!

"IN our church the women's organizations and the Sunday School take care of the missionary giving; the church has nothing to do with it!" The occasion was a meeting in preparation for the annual financial campaign of a local church; the speaker was one of the trustees—but we suspect that his statement would hold for several thousand churches.

"How did you get your new pastor?" the visiting secretary asked.

"The state superintendent helped us; if it had not been for

him, some fly-by-night preacher would have wished himself upon us!"

"But who pays the salary and expenses of the superintendent?"

"I never thought about that. Is the state office supported out of missionary money?"

"Yes, and in this church it is the women and children who help pay the bill!"

"I thought 'missions' were something a long ways off!"

"You have a loan from the Church Building Department?"

"Yes, and a grant as well!"

"That comes out of 'missions.'"

"That's news to me."

"You send your boys and girls to the young people's summer conferences?"

"Yes, and one of them went to the National Council of Pilgrim Fellowship at Deering, New Hampshire. But what has that to do with 'missions'? We pay part of their way and their parents provide the rest."

"But who first developed the summer conferences? How did Pilgrim Fellowship get started?"

"I always thought that paying the bills of the young people took care of that."

"Actually it is 'missions' again. It was The Board of Home Missions which first promoted the young people's conferences and then provided the leadership which got Pilgrim Fellowship under way, while it is the state conference which stands behind the summer camp which your young people attend. Possibly some of your people read *Children's Religion* and some of you may have met Mildred Widber."

"I believe that she spoke at our last association meeting, at least our Sunday School teachers came home with some new ideas. But what has she to do with 'missions'?"

"She is part of the service which The Board of Home Missions offers to all of our churches to help them do their work better. We have six or seven people like her working in various

fields of church activity. But how about your former pastors; what do the ones which have gotten old live on?"

"I thought that we had an annuity plan for our ministers."

"We do, and it will take care of the ministers who are active today, but there are many who were already old when it was started and there are others whose annuities are so small that they need additional help. All the churches help to take care of all the old ministers who are in need through this missionary money which we get from the women and children in your church."

"I am certain that we men never knew all this. We lumped 'missions' with 'heathen' and let it go at that!"

"Actually about half the money which you give to 'missions' comes back to you in service of one sort or another. Both the state conference and The Board of Home Missions have as their major aim the strengthening of churches like yours. That is one of the reasons I am here with you tonight. The other half of your missionary money is used to brighten the dark spots in the United States and to share our Christian faith with other lands."

"But why don't you separate out the service items from the strictly missionary ones? We want to do our share in supporting what helps us but we do not

feel so much responsibility for people who are a long ways off."

"That is a very good question. The reasons for lumping what is essentially a system of mutual help along with world-wide missions are partly historical and partly philosophical. The state conference was originally a state missionary society whose function was to organize new churches and support needy ones. As the country has grown older this has become less necessary. The state conference still aids some churches with missionary grants but its major function is to give counsel and direction to all our churches within its boundaries. The Board of Home Missions is undergoing a similar transformation. Originally it was a prolific founder of both churches and schools. During most of the present century it has concentrated its energies upon the West and South. At present the emphasis is shifting from the financial support of a limited number of local congregations to the strengthening of all our churches. We are developing a system by which the wisdom

and experience both of our own fellowship and of all Protestantism may be focussed upon the problems of each individual church. This has been a gradual development. In a sense 'missions' have gotten back home again. The concern which began with people far away we are now applying to ourselves.

"But there are also philosophical reasons why 'service items' are lumped under 'missions.' We believe that the function of the church is essentially one, whether in India or Indiana, Africa or Alabama. It exists to make God real to men and thereby to inspire them to help one another. In our denominational organization it is exceedingly difficult to separate out the self service from the service from which we expect no selfish return. We believe that the two sorts of work belong together and that each helps the other. But we are also certain that this is not a matter which should be left to the women and children; the men of your church should also share in its support."

FOR WHAT DO WE STAND?

"The Congregational Churches; for What Do They Stand?" is a four-page leaflet prepared by a committee of the Oregon Conference which may be secured for two cents a copy from the Commission on Evangelism at 287 Fourth Ave., New York City.



This Year Christmas Is Different

FOR US AND FOR THE VETERANS OF THE CROSS

By Frank J. Scribner

CHRISTMAS is always Christmas, but each year supplies its own background. Our whole life this year is different from anything we have ever known before. How could Christmas be the same?

Christmas Is Different in Its Atmosphere

Influencing everything we do, coloring everything that we think, is the great fact of the war. Some of us have already sent boxes, carefully selected, wrapped and

packed according to directions, to boys at addresses we do not know, and have followed them with prayers of an intensity we never knew before. Some of us are hoping earnestly that furloughs can be arranged so as to make the family circle complete on Christmas Day. All of us find our thoughts turning constantly to the four million of our boys who have taken up weapons with which we had hoped the world was done forever. We covet every opportunity to take part in the task before us. We are baffled by the thought that we can do so little while they do so much.

And what of our veterans of the cross—the aged ministers whose weapons were the shield of faith and the sword of the spirit? They have fought the good fight and are growing near the end of their course. Old age or premature disability has taken them out of the active struggle, and this year they feel the burden of inactivity as they never felt it before. In a world that demands youth, in a time when we are told that boys of 18 are more usable than men of 40, it is easy for them to feel themselves useless and forgotten. They need the encouragement of a remembrance from the churches to which their lives have been given.

Christmas Is Different in the Things that We Can Do

How restricted our Christmas planning seems to be this year!

Perhaps the trip that we have taken every Christmas time for years is eliminated for want of gasoline or tires. Perhaps the guests we had expected have written us that they must stay home. Many of the gifts that we had planned to buy have disappeared from the stores. All we read about "surplus spending power" seems strangely remote from our pocketbook. Even those of us who have a little extra to spend are bewildered by the way that prices have gone up and are honestly perplexed by the multitude of demands, all worthy and many of them compelling, which reach us week by week, almost day by day.

What do you suppose this means to an old couple depending upon such grants as The Board of Home Missions can make through its Ministerial Relief Division? Did you know that our average grant to a minister and his wife is \$248 a year; our average grant to a minister's widow \$199? For people living on such a scale, increased prices are not an inconvenience, they are an economic crisis. Some things, to be sure, will not affect them much. Meatless Tuesdays will not greatly change their weekly bill of fare, and I doubt whether the sugar ration will reduce their average consumption. Neither are many of them worrying about the problem of converting their oil-burning furnaces to coal heat. But clothes



and shoes wear out, even when you are eighty. A few cents added to the price of a sack of flour or a peck of potatoes assumes large proportions if you haven't the few extra cents. Rents are going up. Coal is high. Wood is hard to get at any price. There is no leeway in the budget of the Ministerial Relief Division for increased grants to meet the increased cost of living. And that phrase "cost of *living*," which we use so glibly, is a grim reality

to our aged ministers and their widows.

For years the Ministerial Relief Division of The Board of Home Missions has collected a fund at Christmas time, a part of which is distributed in Christmas gifts to our less fortunate ministers, and a part reserved for emergency needs as they arise in the course of the year. The fund has always been a blessing, and our pensioners have looked forward to it hopefully. This year it is a desperate necessity, both for what it can do at the end of this year, and for what it must do during the months ahead.

Christmas Is Different in Its Meaning

No, that is not true. Its meaning never changes. But it is different in the way its meaning comes home to us. There is new suggestiveness in the familiar words of the Christmas story and the Christmas carols. "Peace on earth"—did we ever really appreciate it while it was ours? "Good will toward men"—how tremendously important it seems, now that we see the works of ill-will set loose on earth. We thought that we appreciated Christmas before. We are discovering that we only half grasped it.

Christmas symbolizes the coming to earth of a new ideal of men's nearness to God, and man's nature as a child of God. Out of it comes our faith—once held

so nonchalantly, now grasped so grimly—in man's responsibility for himself, man's obligation to his fellowmen, man's freedom and man's infinite worth. If democracy be more than a political label, that is what democracy means. We see the ideal denied, threatened, faced with the real danger that it be destroyed and forgotten. Christmas this year is an affirmation of faith and a call to dedication.

But how did this ideal come down to us? "Laws, freedom, truth and faith in God" did not just happen in America. They have been kept alive by a long process of nurture, kept alive among generations that took them too easily for granted to enquire

deeply into their meaning or their cost. The church has built and kept for us things that we now suddenly see are worth dying for. We rightly express our gratitude to those who are today offering their young manhood to keep America free to work out her destiny and grow toward the Christian pattern. Let us not forget those who have spent themselves in keeping that ideal before us, and have sacrificed their own security in so doing.

Gifts to the Christmas Fund may be sent to the Ministerial Relief Division, The Board of Home Missions, 287 Fourth Avenue, New York City. Checks should be made payable to *The Christmas Fund*.



A Quiz for Your Church

DOES the condition of the grounds reveal loving care—or suggest that here is an institution to which the community is giving minimum support?

Are the doors designed to keep people out or let them in?

Is there any danger of a stranger using the wrong entrance and finding himself in an unexpected spot?

Is the prevailing *motif* of the foyer that of a place of detention, a mislaid billboard or a gracious welcome to an inspiring house of worship?

How many pairs of eyes are focussed on the newcomer as he proceeds to a pew? Will he become self-conscious or will he feel at ease?

Upon what do the eyes of the waiting worshippers naturally rest—the minister, the back of the organist, the choir, the organ pipes or is there something which is both religiously significant and beautiful at the focal point in the sanctuary?

Which holds the center of attention—the music itself or the people who produce it?

Is the organ overbearing or unobtrusive?

Is there a direct collision between the line of vision of the pews on the one side and of the minister, choir and organ on the other; or do the lines of interest all run toward the worship center?

Was your church auditorium designed for the exaltation of the preacher or as a place in which to worship God?

Do the windows add to the atmosphere of reverence or do they distract the attention of the congregation?

Are the flowers merely stuck around on this and that or are they arranged so as to enhance the religious significance of the room?

Does the church school merely meet, or is it provided with attractive facilities for worship?

Is there a comfortable, homelike room in which small groups can meet?

Some church in our fellowship has found a happy solution for every problem suggested in these questions. If you wish to draw upon this fund of common wisdom, write to The Arts Guild, Room 908, 287 Fourth Ave., New York City, stating the details of your problem and in the course of time you may expect to receive some pertinent suggestions.



Once a "corner pulpit"; now a chancel (Hutchinson, Kansas)



Instead of being stuck around for "look pretties," these flowers have religious meaning (Sidney, Montana)

The American Board Looks Forward

By Wynn C. Fairfield

BEYOND the immediate problems of repatriation and supply which they face, the officers and Prudential Committee of the American Board have already begun studies of the post-war program abroad. It is their belief that decisions reached now should be made in the light of post-war probabilities, even though it is impossible at the present time to have a more definite basis. The joint project of the Committee for War Victims and Services and the American Board in Europe has been developed since last January with the post-war situation in Europe in mind. Relief workers appointed by the Board under support of the Committee are to be qualified for later work if the need and opportunity develops. Even if the breaking of diplomatic relations with Vichy means that no more workers can be sent for the present, we are glad that Tracy Strong, Jr. is in France or Switzerland as a witness to the concern of Congregational Christian churches for the welfare of the people of Europe.

Another conviction of the Board is that post-war planning should be coöperative and inter-

denominational. The Foreign Missions Conference of North America, which links together practically all of the foreign mission boards of North America, has been studying coöperative strategy in view of the war for most of the time since 1939, as its East Asia Committee has been directing coöperative strategy in East Asia since 1937. In addition to the post-war planning committees for the various areas, the Conference itself has now set up a special Commission on Missions in the New Age to correlate the work of the area planning committees and also to link it up with home base planning for adequate support.

Our missionaries from China now in this country have been organized in their own study of post-war probabilities and programs, linked up with the post-war planning committee of the East Asia Committee of the Foreign Missions Conference. The Prudential Committee at its plenary session on November 10 voted to appoint a strategy committee to include representatives of foreign administration, financial policy at home and abroad, and promotion, so that an integrated

continuous study of all the problems involved may be made.

The relationship between future policy and present decisions is apparent in relation to West China. In addition to Mr. Hunter who made the dangerous trip by sea and air to China early last summer, there are definite plans for the addition of two other men missionaries, sailing in succession. These men and their associates already there, as well as others who may follow, will have to relate their activities not only to present needs, but also to what they and their associates will be doing after the war. Mr. Hunter is now helping to meet the desperate relief needs in the province of Honan, where drought and flood have added to and partly resulted from the effects of hostilities. In addition, he was asked to help with the National Christian Council program for coöperatives; to help the Church of Christ in China in either its work for the Tibetan border tribes, or its work for the tin miners of Yunnan; to help the Mass Education Movement; to join the University of Nanking faculty as Director of Extension; and to assist the Principal of our one North China High School which succeeded in migrating to Free China! And even this urgent relief work replaces almost as urgent a piece of supervisory work in relief which he was first asked to do.

The actual situation in our fields abroad has not changed much since the November issue went to press. Turkey still waits between the upper and the nether millstones, and meanwhile work goes on. The internal situation in India is reported by Dr. Clark on another page. The personnel situation on all fields particularly in West Central Africa and Shaowu, is becoming increasingly acute as very few missionaries on furlough or new appointees can secure transportation and passports. Signs of fatigue and lowered resistance to disease are appearing. The chances of reinforcement seem slightly improved.

The Japan missionaries at work among the Japanese have made adjustments to the completion of the transfer process from temporary reception centers to permanent Relocation Centers, and are at work in new locations. The American Board has supported the Committee for Work with Japanese Evacuees by writing to all pastors in the central and eastern sections of the country, asking their coöperation in the process of "dispersion" from relocation centers to residence as families or individuals in normal communities. The regrettable decision to move Japanese from Hawaii creates fresh critical problems.

Latest word on repatriation plans from China gives hope for sailing in December if not earlier.



*The Indians are not
a "vanishing race"
but a multiplying
one! Never were
they more numerous*

The Reorganization of Our Indian Work

By Thomas Alfred Tripp

THE Board of Home Missions has transferred the supervision of our Indian Churches from The American Missionary Association Division to the Church Extension Division, where it has been placed in the immediate charge of the Town and Country Department. This is in line with our accepted policy of placing churches of diverse racial backgrounds under the same administration.

Two groups of churches are involved, those of the Fort Berthold Reservation in North Dakota and the Dakota Association of

Indian churches, all save a few of which are in South Dakota. Harold W. Case continues as missionary in charge on the Fort Berthold Reservation with his headquarters at Elbowoods. F. Phillip Frazier continues on the staff of the Dakota Association as pastor-at-large with responsibility for the churches on the Standing Rock, Cheyenne River, Rosebud and Santee Reservations. Rudolf Hertz, formerly superintendent of this field, has accepted a call to a white church in South Dakota and this office has been discontinued.

Little change in emphasis will be made by the Church Extension Division. As in the past, the Indians will be given every possible encouragement to improve their economic and social condition, working primarily through their churches. If religion is to be an effective force for better home and community life, the Indian churches must first be strengthened as religious institutions. They should grow in numbers. They should have the best possible teaching and preaching that they may know the purposes of the Christian church.

The Indian churches in the past have had few Sunday Schools and have done little with their young people. One of our aims is to organize a Sunday School in every parish and to train the pastors both to teach themselves and to train their laymen as teachers. We will also stress the organization of young people's societies both for the discussion of religious problems and for the improvement of their social and religious life.

Many of our Indian churches, parsonages and "mission houses," which now serve as parish houses, are in need of repairs. Much could also be done to make their grounds attractive. We believe that these improvements should be made by the Indians themselves, largely with volunteer labor.

The relations between the Indian and white churches in the Dakotas and Nebraska are good

as far as they go, but we believe the two groups of churches should be brought closer together by more intimate coöperation by the state conferences of these states.

A tentative statement of proposed forward steps has been prepared in coöperation with Indian leaders. This document together with a blank upon which further suggestions may be made will be sent upon request by the Town and Country Department, Board of Home Missions, 287 Fourth Ave., New York City.

*A good little Indian on the way home
from school at Santee*





Worship Center at Junior High Camp, Hiram, Ohio

The Junior High Opportunity

By Harry Thomas Stock

TWELVE- to fourteen-year-olds have been called "intermediates" and though the word lacks appeal it rightly suggests that these persons are neither children nor young people. Some are still children, some are mature beyond their years. They are on the threshold of strange new experiences when life decisions are thoughtfully or accidentally made. At this age churches lose many of their Sunday School pupils; it is also the time when thousands of boys and girls join the church! At this period the various "activity agencies" (such as the Scouts) enjoy their largest

success. Junior high schools are increasingly requiring pupils to make a tentative vocational choice by which their courses of study are determined. In spite of the importance of this period, very few denominations have national officers for developing a program for these boys and girls. A major achievement of the year has been the addition of a skilled and imaginative secretary of junior high school work to the staff of our Division of Christian Education, Miss Merle Easton.

Already plans are under way for the improvement of the church school program, for the develop-

ment of material for junior high societies and fellowships, for the issuance and recommendation of books and booklets for leaders and for coöperation with other denominational agencies in the preparation of literature which will help these boys and girls to become intelligent church members.

As the young people's conferences arose spontaneously out of a felt need and grew with great rapidity, so we seem to be on the eve of a similar development at the junior high school age. This has dangers. Camps for boys and girls must not be young

people's conferences stepped down. Greater physical precautions must be taken. Skilled leadership must be provided, and there is none too much of it. Last summer ten junior high school camps were held. These camps are experimental. They coöperate in formulating curricula, exchanging and evaluating experiences, and in creating standards for the future. Camping has great character-building possibilities. The church camp for boys and girls may become a potent means of strengthening the church of tomorrow.

A Devotional Guide for Advent

To the neglect of the Advent Season we can trace some of the most disappointing aspects of the modern commemoration of Christmas. "Getting ready for Christmas" means all too often but one thing: the desperate attempt to remember our families and friends with suitable gifts, to prepare the home festival and have everything in readiness before Christmas Day. Thus the deepest meaning, the sacred significance of the Day is crowded into the background of one's thoughts or wholly lost.

We should all realize the necessity of an inward and spiritual preparation for Christmas so that we will be prepared to apprehend its full meaning and receive its full blessing. For this purpose

a small "Devotional Guide" has been prepared by Raymond Calkins. If we will follow thoughtfully the daily meditation, and read the suggested Scripture passages, the weeks before Christmas will get us ready to welcome Christ and to know the blessing of a truly spiritual Christmas.

In the paintings of the old masters, no scene is more familiar than the kneeling of adoring figures before the Infant Jesus. Advent is designed to bring us up to Christmas on our knees. Only by the keeping of a true Advent can we know the meaning of a true Christmas.

These booklets may be secured from the Commission on Evangelism, 287 Fourth Avenue, New York City, for two cents a copy.



REV. ANDREW VANCE McCRACKEN Ph.D.
*Editorial Secretary of the Missions Council and Editor of THE MISSIONARY HERALD
and syndicated material for the state papers*

Missions Council Secures Editorial Secretary

ON November 1 Andrew Vance McCracken, pastor of the South Church in Concord, New Hampshire, for eleven years became Editorial Secretary of the Missions Council with his office in New York. Beginning with the January issue he will succeed Enoch F. Bell as editor of the *Missionary Herald*. In this capacity he will be responsible for the middle 32 pages which also appear as part of twenty-two state papers. He will have charge of the general publications of the Missions Council and share in its other activities.

Andrew Vance McCracken was born under United Presbyterian auspices in Pittsburgh, Pennsylvania, considerably less than half a century ago. As a boy he was properly schooled in the Westminster catechism. He graduated from Amherst in 1920 and from Union Seminary in New York in 1924. During his seminary days he married Eleanor Veazey Clark, another product of Pittsburgh and orthodoxy who also went to school at Union for two years.

From New York the McCrackens proceeded to Cummington, Mass., where the head of the family was ordained to the Congregational ministry in 1924. In the following fall he became associated with Chester B. Emerson in the North Woodward Avenue Church of Detroit, where he remained for four years. During his spare moments he earned his Master's degree from the University of Michigan. In 1929 he was elected a Fellow of Chicago Seminary where he studied for two years, taking his Ph.D. in Christian Theology from the University of Chicago in 1931.

Since leaving Chicago Andrew Vance McCracken has been pastor of our leading church in New Hampshire. In this capacity he has been brought into intimate contact with both the political and religious leaders of the state. During the darkest years of the depression his church continued to give both consistently and generously. He bore much of the responsibility of preparing the first editions of *Financing Our Church* as well as other publications of the Missions Council. He brings to his new position a deep interest in missions and a rich experience of church life.

The Story of Virtuous Will

By Lucia E. Lyons

SOME thirty-five years ago in a Shantung village a bright-eyed, clear-skinned little girl went into isolation for smallpox. It was a bad case, and she came out a changeling, over whose vanished beauty her teachers could not but mourn. We did not know that that pockmarked face would some day show to countless people a radiance they had never seen before.

Te Chih—Virtuous Will—went through her high school and nurses' training course as conscience personified. The dullest details could be entrusted to her and not one would be neglected. Yet her enthusiasm and her fund of humor removed her far from being a priggish automaton. She made friends everywhere, and it was a real love match when she married a fellow-student from Shansi and went for a time to work with him in another mission in that province.

When they, the Jungs, returned to our Tehchow hospital more than a dozen years ago, she took up the work that made her almost indispensable—that of matron in charge of kitchen, laundry and sewing women. While her five children were small she served only half time in the hospital, for she believed that her children

needed the personal care of a mother. One had only to eat a meal in their home to see how close were the ties of family affection and understanding. As the children grew older it became evident that their home life was Christian to the core, for wherever they went they were ready for an active share in the Christian work of their schools. The oldest, in spite of an ankylosed jaw which had necessitated several operations and left her with a badly receding chin, was chosen at the end of her junior year at Bridgman Academy to be president of the Student Government Association.

Mrs. Jung, in spite of hospital and home duties, was always ready for service where she could give it, whether as the ever dependable secretary of the women's society or by going into the city church, laden with pictures and charts, to give a health talk to some group of women. Quick to tears as she was to smiles, her unfailing sympathy made her beloved by all.

Then the Japanese invasion swept the family back to Shansi. For a few years we had only letters to keep us in touch with them; but in the winter of 1939-40 a need arose which brought

Mrs. Jung back to us in a new capacity. A special gift had come for a public health nurse to work with the Ellis Lay Training group, which each year chooses some country village as its center. Disappointed in getting the nurse she had expected to invite, Miss Murphy spent months in hunting for another, but all those with special training had important jobs or had gone to Free China.

Then she thought of Mrs. Jung. Could her lack of public health training be counterbalanced by her outgoing personality and her understanding of ignorant country women? At any rate, it was worth trying, and so began nine months which were in some ways the happiest of Mrs. Jung's life, and which brought comfort and joy to hundreds of country folk. I wish you could have seen the light in her face as she described her opportunities to help—the crowded clinics for minor ailments and injuries and the ever-present trachoma, the health

talks in other villages to which she went on her bicycle, the chance to tell the Good News of Christ in the evening meetings, the maternity cases which she brought through without infections in the most primitive surroundings.

All this was at its height on the 8th of last December, and in a few weeks Mrs. Jung's work had to end. It was not the increased activity of the communists centering in her village which drove her away, for battles seemed to her far less dangerous than infection; but the cutting off of funds and of the needed medical supplies closed the door to her work in that isolated place, and she has gone to join her husband who is in charge of a clinic in Paotingfu. But wherever she is she will continue to give of herself to anyone who needs her, and we hope that when the war is over our American churches will be ready to send her and others like her into districts where they are so desperately needed.

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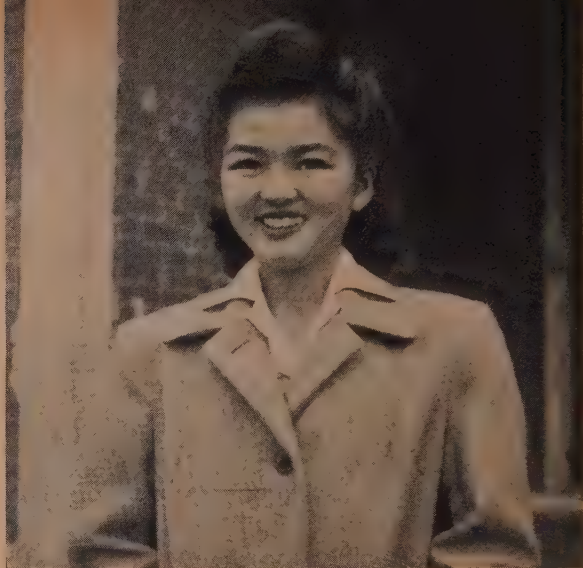
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Who Is My Neighbor?

By Harry W.
Johnson

Superintendent
of the
Inter-Mountain
District



I SPENT the day in a Japanese Relocation Center. World Wide Communion Service was observed. Here is how.

It was an evening service, for the nisei—the American born—in the American language of course. It was an inter-denominational communion service, with a Baptist minister presiding, a Methodist minister reading the invitation out of a Congregational manual, and a Presbyterian minister preaching the sermon.

The Communion glasses and plates had been loaned to them for the occasion by four of the churches in Twin Falls, Idaho, only twenty miles away. That is why this had to be an *evening* service. And there were flowers. The first flowers that these people had seen since they had come to

this center. How the Japanese people love flowers!

I saw several groups of people gather around the various bouquets after the service. They spoke of the kindness of the Twin Falls Church people. But mostly they just stood and looked. Flowers! Beautiful!

I cannot forget that prayer. It was by a nisei pastor, a prayer for the Christians of all nations, in countries of the United Nations, and in countries of the Axis. "And Oh God, grant, especially, that the Christians in Japan and in China may not be led to misunderstand their fellow-Christians in America."

And then the choir response! Seventy-five voices, subdued in reverence, yet vibrant and in perfect harmony, singing "Hear Our Prayer Oh Lord!"



Youth Leads Youth

Mildred Nichols

THE development of Pilgrim Fellowship has given youth an increasing voice in the life of our denomination. For several years representative young people have been attending the meetings of the Prudential Committee of the American Board and the Directors of the Board of Home Missions as coöpted members.

For the present year Mildred Nichols is serving as assistant to Paul Reynolds of Chicago in the High School Department of the Division of Christian Education on a full-time basis. Together they are giving the Pilgrim Fellowship such assistance as the young people themselves desire.

Mildred Nichols grew up in the Hough Avenue and Euclid Avenue churches of Cleveland, where for several years she taught

Domestic Science in the Patrick Henry Junior High School. She has served as national chairman of the Commission on Missionary Action of Pilgrim Fellowship and during the summer of 1941 starred as dietitian at the Schaufler Work Camp. Earlier in the same summer she was elected president of the United Christian Youth of North America at their meeting at Estes Park, Colorado. Miss Nichols is available for Pilgrim Fellowship rallies and retreats and summer conferences.

Henry Rust, national president of Pilgrim Fellowship 1940-42, is assisting Harry Stock on a part-time basis in the Boston office in connection with his studies at Andover-Newton Seminary. On a limited basis he is available for engagements in the churches of New England.

Ordinations in Africa

By Dorothy P. Cushing

THE hands of seven pastors rested on two bowed, black-haired heads. Firmino Sahango and Israel Chitumba of Chilesso, West Africa, were being ordained.

The ordination of Firmino and Israel was a high water mark in the history of the Chilesso Church

Pastor and deacon at Chilesso



which ministers to an area as large as all Massachusetts, where there are 779 Congregational Christian ministers alone, not to mention those of other communions. This Chilesso field has a local parish, home missionary work and foreign missionary work at one and the same time! These two new pastors have had not only the highest education available to them in their part of Africa, including theological training, but they have had many years of actual experience in Christian work.

While the examination and ordination service, which was two days long, included some doctrinal questions most of the questions concerned a pastor's *responsibility* and *how* he should meet the problems which he undoubtedly would have to face in the villages.

Israel is the son of a charter member of the Chilesso Church. He has taught school for 13 years. Three times in his early life he nearly came to an untimely end—twice from the jaws of crocodiles and once from drowning when he tried to save a companion.

When Firmino, the second newly ordained minister, was five years old his mother lost her sight. From then on he, being the youngest child, was "her eyes." With little Firmino as her guide she cultivated her



Mushroom anthill at Chilessso

corn field, hoeing, planting and reaping. No one in the family had heard of the Great Physician at that time. Dangerous and unsuccessful attempts were made by the witch doctor to cure the mother's eyes.

Then someone took her to the mission hospital where she was not only treated kindly but cured. As Pastor Firmino puts it, his mother received "both physical and spiritual light." Before long the whole family had been brought into this light.

In the same month when the two Chilessso pastors were ordained, three other African Christians entered the ministry in the Dondi area; Geraldo G. Kopitule, Fonseca K. Fundanga and Marcolino C. Saviti. Each of these

young men, the first of the students of Gladwyn M. Childs to be ordained, will have his own parish. In Bailundo, a month earlier, Solino Chiwale was ordained. And so, in spite of everything, the Church in Africa is training a native ministry.

Merlin Ennis of Sachikela, West Africa, says of these men, "They are all young, well educated and exceptionally fit. They have entered into the work of their respective fields and seem to have developed a deal of personal attachment on the part of their constituents. Throughout our field there is a strong and steady movement into the church and a very decided desire for more education."

Camera News

By Dorothy P. Cushing



A COUNTRY MINISTER IN CHINA

Shown against the peaceful countryside, in working clothes, is Rev. Liao Hsun Hao of the Shaowu Mission, minister of a rural parish in the Fukien mountains, an area untouched by the Japanese invasion. Rev. George W. Shepherd says that this corner of Fukien has doubled its population as it is constantly being flooded with refugees from the war areas of Chekiang and Kiangsi.



OPEN HOUSE IN INDIA

At Amrapur, India, the village Christians built a new house for the evangelist to live in. Here you see them gathered for the ceremony of opening the house, with the building at the right.

In the midst of them is Rev. Gifford Towle of our Vadala district in the Marathí area.

WANTED—A WHITE BLACKBOARD!

or else a good supply of chalk for Arthur J. Orner of Chikore, East Africa, general supervisor of educational work, who reports that all goes on quite normally in his field except for the pinch in getting supplies for the schools. Chalk is the biggest snag. Now they are experimenting with lime, cement, clay, glue and cassava root in various combinations. "If only we could have white blackboards it would be a simpler matter to find something with which to write on them satisfactorily," he declares. As he inspects schools, traveling hundreds of miles, Mr. Orner lives in what he calls his "Ford-station-wagon-bedroom."



CONCENTRATION

Inside the Muumbo Primary School teacher and pupils concentrate — for the camera! On the wall are pictures and equipment made by the teacher who received his training at our Mt. Silinda Institute, Chikore, East Africa. This picture is to show the pitifully inadequate means by which Africa's youth are seeking knowledge. Photo by Arthur J. Orner.

And here a few morning glory vines and a small flower garden make even a primitive primary school look rather attractive. At all of these schools the growing of both flowers and vegetables is emphasized. "We are welcomed by the people and the Government, our educational and medical work is largely supported by Government, and today hundreds of African leaders are carrying on at out-stations scattered all through the country."



School "Keeps" in Turkey

By Olive Greene

THE girls' school in Smyrna, or Izmir as the Turks themselves call it, is one of four high schools in Turkey under the American Board. They and a hospital at Gaziantep and two clinics are all that remain of the work of three extensive missions of the Congregational Church before the Great War. There were then schools and medical work of all kinds, as well as evangelistic work and churches with devoted Greek, Armenian, and Syrian pastors and teachers. Our work hardly touched the proud Muslim population. But the war, the deportations, the depression in America, along with considerable doubt as to the missionary enterprise, closed school after school and center after center. The American Board had always been so strong in Turkey that no other board had work there. Now Robert College and Constantinople College for Women (both children of the mission, but now of age and independent), a Y.W. and a Y.M.C.A. center in Istanbul and our four small schools are all that is left of Protestant foreign missions in the Turkish Republic. There are a number of Syrian-Christian churches in the south-eastern provinces, and three or four Greek and Armenian congregations in Istanbul.

Turkey in this quarter century has changed, too, and tremendously. Among other innovations, there is a well-organized system of free public schools, completely secular, centrally controlled from Ankara which is interested in details that in America would be left to the decision of local boards of education and individual principals. It is not too irksome, however, to be "one of them," and we usually feel ourselves warmed and supported by the strong sense of comradeship with the public schools of the city, though of course sometimes thwarted and provoked by this or that regulation. In Istanbul, where there are many foreign schools, the colleges and our Scutari school (a girls' boarding school with about 350 pupils) go more freely their own ways, but all of us are by law completely secular and must follow a curriculum approved by the Ministry of Education equivalent to that of the public lycees.

In Izmir we are the only foreign secondary school left; for the Roman Catholic work has shrunk perhaps more than our own, and they are looked upon with little favor in the country. We stand high among the schools of the city, even with our inadequate,

tiny buildings, our lack of gymnasium and laboratories and even proper classrooms. We have the children of mayor and officials, of business and professional men and poorer neighbor children as well. Somehow to be "kolejli" gives a girl something—and I do not think it is just English. For several years September has been a month of purgatory for the registrar. We cannot take half of those who apply for enrollment, and it is a heart-breaking business. This year we had in round numbers 80 graduates of the Turkish fifth grade beginning English, 135 in the three year "Middle School" corresponding to Junior High

School, and 35 in the three lycee classes—250 in all.

The fathers of the mission would doubtless be horrified at our compliance with the regulation to omit Bible and all religious teaching from the curriculum, but we can honestly agree with the Turkish position that it is not the business of the state schools to teach religion, that religion is a private matter, and that foreign schools, while they may teach any religion they like to their own nationals, have no business teaching, least of all, a foreign religion to Turkish children. Turks have not yet outgrown the notion prevalent in the Near East that nationality and

On the campus of the American Collegiate Institute, Izmir, Turkey





The class in hygiene practices resuscitation

religious affiliation are somehow inextricably bound together. They are one of the proudest races I know—and perhaps for that reason most charming socially and easy for Anglo-Saxons to have dealings with.

The Turkish curriculum is based on the French lycee pattern. There are no electives till the last year when a pupil may choose between mathematics-science or literature-language. To us the course seems packed and somewhat stereotyped and textbookish. Perhaps the teaching is to blame, perhaps the system itself. At any rate, lycee girls seem an overburdened, weary lot in comparison with "Kolej" girls, as modern Turkish persists

in naming students of foreign schools. Our girls *are* happy and do have good times and enjoy their school life tremendously and, if we do nothing more, that is something. A recent study of failures in the University, however, brought to light the fact that graduates of American schools stood highest, then one or two French schools, then the public lycees, and last of all private Turkish lycees. I believe heartily that, small as we are, we are not an insignificant factor in education in the new Turkey.

The most noteworthy thing about the work of the war year just past is its normalcy: volley ball, baseball, hikes, the movies, a long series of class parties in



Turkish girls studying science

January, a great deal of heated discussion and some rebellion over the government order to wear long black cotton stockings like the lycee girls—how they hate it!—and to bob their hair short and never, never to get a permanent!—field day, June examinations for the last classes in the middle school and the lycee; there were preparations for the Turkish play at Commencement, managed almost entirely each year by the Junior class, practice of English folk dances that were really beautifully done, and hard work put in on the songs and music by the Glee Club and little orchestra of the lower school, and a good deal of trouble about finding in the shops simple, inexpensive

material for the white commencement dresses so dear to the Seniors' hearts—and then it was all over, the long, quiet year of hard work and good times. We had our Senior-faculty-alumnae dinner under the olives in front of Bristol (teachers' residence and dormitory for our 30 boarders) and had to pay a bit more per plate than last year owing to the high cost of living, which has in general gone up about three hundred per cent. Another class is launched, getting engaged, getting jobs, and going on to the university.

Like Turkey, we at the school only long for peace and a chance for normal growth and development. Last year we had as part-

time teachers two of our own graduates, one a graduate of Mt. Holyoke and one of Istanbul University. This year a third joins our staff as full time teacher. That makes us feel that we have reached maturity, for all our graduates before the Turkish retaking of Ismir in 1922 are working in Athens and Saloniki, in New York and Vermont and Vassar. After the fire we had to begin almost from the beginning with a new and Turkish clientele.

Our most desperate need is a new American staff. Four are due to retire this year or soon after, and our two youngest, teachers of mathematics and science, finished their terms this June and left, one to be married, and one because she had grown to feel that teaching was not her vocation. Only the Blakes and I will be left. We need five new teachers and a dormitory head. Perhaps you can help us find them.

RAY'S OF HOPE IN A DARK WORLD

The birth-rate is rising, particularly among the educated classes which are the backbone of the support of our churches.

People are going to church as never before in recent years. After several years of growing congregations, church attendance is holding steady or even increasing—in spite of abundant jobs, Red Cross and other war activities, the scarcity of tires and gasoline rationing.

Our churches are taking the Christian gospel seriously. The conviction is growing that here is the only possible basis for the sort of a world in which our children's children can live in peace.

THE LEADERS OF TOMORROW

AT the Lucy Perry Noble Institute in Madura, India, was a Bible Training Class of 21 girls. At the end of the year Mrs. Frances J. Lawson wrote: "I wish I could show them off to our churches in America." These girls studied Old Testament with Miss Miriam Brown, Comparative Religions with the local pastor, and Rural Reconstruction under Mrs. Lawson, which included the Laubach method of teaching illiterates to read, home hygiene, first aid and home nursing. In the first aid and home nursing the whole class got their Red Cross certificates. Every afternoon they went out into the villages from 4 to 5.30 for practice work. After eight at night they helped in the night school. Most of these girls are going into the teacher training class at Capron Hall next year.

Foreign Flashes

WHERE PHI BETAS ABOUND

WHEN the "Gripsholm" repatriation ship came in on its first trip from China, 40 persons signed as Phi Beta Kappas, representing 33 different chapters. Out of that 40, 28 were missionaries. Out of that 28, 2 were American Board missionaries, namely Miss Josie E. Horn and Miss Lucia E. Lyons. This led to a further investigation of Phi Beta Kappa folk in our North China Mission. It was found that 13 out of 75 American Board missionaries in North China were Phi Beta Kappas; Howard S. Galt, Miss Grace M. Boynton, Lucius C. Porter and Mrs. Lillian C. Porter, Earle H. Ballou and Mrs. Thelma Ballou, Miss Lucia E. Lyons, Miss Josie E. Horn, Dr. Hugh L. Robinson, Robert E. Chandler, Miss Constance Buell, Rowland M. Cross, and Mrs. Elizabeth S. Stelle.

"THE PRIEST SAID SO"

AS Mrs. Margaret Thomas of Bombay, India, left her house one morning, three figures were standing by the gate—a man and two women. The man approached her. "Have you a banana tree?" he asked. Receiving an affirmative answer, he said, "May this young woman give it her offerings and walk around it five times? The temple priest has said she must do this if she is to get well." The young woman was shivering. Reaching out her hand, Mrs. Thomas found that she was wearing a dripping wet sari. She had just taken her ceremonial bath. The little party moved toward the banana tree. As they walked along Mrs. Thomas asked the woman if she had seen a doctor. She said that she had "drunk medicine water" from a very good hospital for three months. She knelt beside the tree, sprinkling red powder at its feet. "Why should your god want you to do that?" asked Mrs. Thomas. The only reply she got was: "The priest said so." Mrs. Thomas persevered. "I know a God who has put a dispensary for you just next door and a woman doctor is there. Run home and put on a dry, comfortable sari and then come and see this lady doctor. Have patience; have persistence; believe her! Don't look so bewildered. See, your dispensary ticket that the nurse is giving you says, 'God is Love.' And thus the first seed was sown."



This map first appeared in the April 5th issue of the University of Chicago's "Round Table"—through whose courtesy we are able to reprint it here.

The figures in (white) circles stand for the eleven provinces under Indo-British rule; the letters in (black) circles show at least twenty states under Indian princes; the figures in squares are Portuguese and French possessions.

Even a cursory glance at the map will impress one with the magnitude of the problem of making India a real political unit.

Clouds Over India

By Alden H. Clark

FROM the moral and spiritual point of view the present clash between the Government and the Congress party in India bids fair to become a great tragedy. This is true, whatever its military effect may be.

Here are two forces each of which is committed to resisting the threat of domination of Europe by Germany and of Asia by Japan with the purpose of building a new and better world order.

Their aims are professedly and, I believe, fundamentally the same, yet because they have not been able to agree on the method of carrying out these aims they are engaged in a disastrous conflict. No one in the world is more passionately opposed to Japanese aggression in China or India than Nehru; no one could do more to strengthen India's resistance. It is a tragic anomaly that such a man is now in jail.

There are clearly faults on both sides. Even in the face of the present life and death struggle neither side has been able to transcend its historic attitudes nor to rise above its distrusts. The result is that the Congress leaders are in jail, widespread disorders have taken place and these have been met by shootings and whippings. Bitterness and distrust are growing.

The Government expresses confidence that they have the situation "in hand." From the immediate military point of view this may possibly be true, but from the point of view of furthering the ultimate aim of the united nations it is clear

that much harm has been done and that this is increasing.

A large part of Indian opinion did not support the Congress in its decision to start an aggressive campaign to secure immediate independence but the imprisonment of Gandhi and his associates and the uncompromising and critical speeches of Churchill and Amery have alienated even the moderates and have strengthened the extremists in India. They have also alienated opinion in China and in America and have led there as in India to doubts of the sincerity of the offer of post-war self-determination.

It is of crucial importance that this situation should be cleared up, if it is at all possible. We believe that it is. Every force of mediation and conciliation in India, in Great Britain and in China and America should be mobilized for this purpose.

The following extract from an article written for the September *Protestant* by the Very Reverend Hewlett Johnson, Dean of Canterbury, shows the trend of thought of an increasing number of British leaders:

"Fresh negotiations must start and it is our duty to call for them. The form they will take will raise many problems. I can only suggest some lines which promise success. First, India must receive guarantees that we shall grant her full freedom after the war and suggest an invitation to all the Allied Powers to share in the guarantee. Their stake is akin to ours. Secondly, we should

(Please turn to page 47)

Every Sermon Should Be Missionary by Implication

THE chaplain of the Moline meeting, Dr. Charles Gerlinger of Sioux Falls, based his remarks at the first worship period ("The Messenger") on II Samuel 18:19-29 where Ahimaaz "runs to carry the news but with no message to carry."

"Churches," said Dr. Gerlinger, "make a great to-do about programs, campaigns, statistics and crowds but all too often are indifferent or confused about their message. Being asked for bread they give their people a stone. Sought by the sick and diseased they serve up tea. When people come really wishing us to pray we suggest a game of ping-pong!"

"When you get beyond the ushers, the reception committees, the soft music, the flowers, is there an altar at which to kneel, a cross 'towering o'er the wrecks of time,' a Real Presence? . . .

"The world has a right to expect every church to give evidence that it has come from secret associations with God, with news of the battle of life. . . .

"The world we know is sick; sick of being smart; sick of being fooled; sick of seeking a substitute for happiness in the garish atmosphere of the night club; sick of rosy promises of things we can do for them. . . .

"The world has a right to expect moral judgment about the times in which we live; not just gossip about superficial evils but discerning words about underlying causes of evil in war, in race prejudices, in economic maladjustment."

II

For "The Message" the chaplain of the Moline meeting based his thought on Mark 1:21-28, the incident of Jesus preaching in the synagogue.

"We can recover that moment of astonishment in the Galilean synagogue only as we are able to reproduce Jesus' sense of the urgency, the immediacy of God. . . .

"Our creeds are but an attempt to explain our experience. Unless our message is of what we have heard and seen with our own eyes and handled with our own hands we cannot expect the world to be arrested by our message. . . .

"If our message is musty, smelling of old books, echoing the dead chambers of the past, if it is but a transcription of what someone else has seen or felt, the world will not be interested. . . .

"The authority of our message must rest upon our experience of God in Christ—an experience that verifies the Gospel that has come down to us. . . .

"We must begin with God as Jesus did. To believe in Him enables us to be calm and poised in the face of evil and to make strategic decisions.

"Our message must go on to proclaim Christ as *the* Way. He is the moral pattern of our life. Our message of Christ must include a recognition of his Spirit abroad in the world. . . .

"One of the most encouraging tendencies in theology today is the

increasing recognition of the place of the Spirit of Christ as central to our faith."

III

From the story of Jonah Dr. Gerlinger found his message on "**The Mission**" of the Church.

"Jonah ran away from the urgent demands of God because he despised the people to whom he was sent. When the burden on his conscience became too great he went on a trip to get his mind off the matter. But he met the 'heathen' wherever he went and they proved superior to him, more religious and more human. He obeyed the second call but reluctantly. His sense of superiority made him doubt the ability of the Ninevites to be saved and made him angry when they were.

"This disease of superiority—it is deep-seated like a cancer, and is as difficult to cure.

"And how can it be cured except by a recognition of the truth that God is our common Father and that all we humans are brethren in Christ? . . .

"Men of affairs tell us we must have a Christian spirit when this war is over. But how can we, unless we cultivate it NOW? . . .

"The Church must keep open the channels of fellowship among all peoples and teach the appreciation of the 'foreigner' even while he is an enemy. This the Church must also do as between races and economic classes.

"Thus every sermon ought to be missionary in its implications."

Christian Stewardship— Its Need and Effect

By William R. Hodgson of Moline
Chairman Commission on Stewardship

DR. GEORGE W. TRUET, for almost half a century the venerable minister of the influential First Baptist Church of Dallas, in his younger days made an annual pilgrimage to the great plains of Texas to preach to the ranchers. Upon the last day of such a preaching mission the new converts were taken down to a stream for baptism by immersion.

On one such occasion one rancher about to be immersed, reached

down in his hip pocket, pulled out his billfold and started to lay it down on the bank of the stream.

"Oh, no," said the minister, "bring it along. If you are to be a good Christian, the pocketbook must be baptized too."

Stewardship is the consecration of the whole self through the management of all life's resources for God. Possessions, personality, powers are all included.

There are millions of Christians,



Rev. William R. Hodgson, D.D., minister of the First Church of Moline and host to the Mid-West Meeting there; also chairman of the Commission on Stewardship of the General Council.

sions; emotional professions of general belief in Christianity without a corresponding financial conscience about its support.

Our collective social consciousness is in danger of running ahead of our sense of individual responsibility. Herein lies the danger, that because voluntary giving will not support voluntary organizations that represent our lives and ideals, we shall have governmentally supported, and governmentally managed institutions that later will not represent our lives and ideals. Who pays the piper calls the tune.

Using life's resources to "seek first the kingdom of God and its righteousness" is based on the wisdom that "then all other things shall be added unto us." "Thou fool" was said of one whose essential "within" was swallowed by the world "without." "Unto him who hath not (a sense of stewardship) even that which he hath shall be taken away" by the very mercenary and ostentatious generation which he has helped to build.

Today we spend hundreds of billions in money and millions in men to prevent world slavery under a cruel barbarism. We would like to know what our world would be today if Christians were Christians, as good stewards wisely spending life's resources in a fellowship of science, mutual service, and love to all men. ~ International Christianity costs tremendously in possessions, personality and power, but there can be no spiritual isolation without a greater cost, which issues in misunderstandings, the consequence of which is death and destruction.

but the results are not commensurate with the number because so many are only Christian in spots. Some are Christian only in creed, others are only Christian in family relationships, others are only Christian in public relationships.

St. Paul said, "If I bestow all my goods to feed the poor . . . , but have not love, it profiteth me nothing." Here is suggested a departmentalized Christian who gives of his wealth but not of himself. What we see much more of now is the other kind of insincerity: lovely humanitarian sentiments not backed up by conscientious giving of posses-

Clouds Over India *(Continued from page 43)*

set up a provisional government forthwith. Responsible men could be found to serve in it. India's eleven province Prime Ministers, seven of them already in Congress, could form a nucleus. Thirdly, there should be no interference with the Commander-in-Chief nor with the high strategy of war.

"Some such steps must be taken and taken at once. The allied cause demands it. The urgent nature of

the military situation demands it. The mobilization of India's immense resources demands it. The safety of China and Russia demands it. And above all the moral situation demands it. All that we give up, and all that we risk, is a small price to pay for the harvest we shall reap in the friendliness and massive help of India, and in the good will of all freedom-loving peoples throughout the world."

Personals

Rev. Horace F. Holton, D.D. of Brockton, Massachusetts, has been elected executive secretary of The Congregational Board of Pastoral Supply to succeed Dr. Charles C. Merrill who retires on account of age after nine years of vigorous leadership in the office.

Dr. Holton, during his long pastorate (25 years) of the Porter Congregational Church in Brockton, has been prominent in denominational life, both in state and in nation, being particularly influential as a member of the Prudential Committee of the American Board, of the Missions Council, of the Board of Pastoral Supply, of determinate committees of the Massachusetts Conference and of his own Association. He has just been reelected president of the Massachusetts Council of Churches which represents all the Protestant denominations of the state.

Through these years he has been close to the ministers and churches not only of his state but also of New England and the Middle West. He comes peculiarly well qualified for the immediate task ahead.

Dr. Holton will enter upon his duties the first of next May. Meanwhile Dr. Merrill will continue on a part-time basis.

Rev. Walter E. Dobler began service as pastor of the German churches of American Falls and Twin Falls, Idaho, on July 1. Mr. Dobler was ordained on July 5. Prior to his ordination he served two years as a student pastor. He is a native of Colorado, and received his training at Yankton College and School of Theology.

Rev. Charles E. Hauck accepted a call to the Union Church of Holly Hill, Florida, and began work there in July. Prior to going to Holly Hill, Mr. Hauck was pastor of the First Church of Melbourne, Florida. He was ordained in 1915.

Secretary Dorothy P. Cushing, who has served for sixteen years as the news editor of the American Board, has been assigned, as member of the staff of the Missions Council, to the task of representing in newspaper publicity not only her own Board but also the Board of Home Missions, the Council for Social Action, and the General Council.

Her office remains at 14 Beacon Street, Boston, but her visits to 287 Fourth Avenue, New York, will be frequent enough to guarantee an adequate news service to the organizations there.

In Memoriam

ANNA KAUFFMAN LEETE

Mrs. William R. Leete, who died in Hartford, Connecticut, November 7, was born (Anna Wynona Kauffman) at DeGraff, Ohio on October 16, 1885. She graduated from the High School of that town in 1902 and from Oberlin College in 1911. She received appointment under the American Board in 1912 and the next year sailed for North China as a teacher and was located at Taiku, Shansi—where Oberlin and the W.B.M.I. were building up a Christian educational work on the ruins of the Boxer massacres.

In 1913 also, Rev. William R. Leete, son of Dr. William White Leete of New Haven and of the Church Building Society, arrived in Shansi as an American Board missionary. Stationed at Fenchow he early discovered Miss Kauffman and on May Day 1915 they were married.

Mr. and Mrs. Leete experienced the changes in habitat that most missionaries do. They were located at Fenchow, Tientsin and Paotingfu in the North China Mission field. In June 1934 they took up work in the American School for missionaries' children at Kuling and returned to America in August 1937. After three years at home their return to North China was voted (June 10, 1941) but for health reasons she could not accompany her husband to Shanghai where he was called for Theological Seminary work.

Anna Kauffman Leete, besides raising a family of two girls and two boys, was especially helpful in China in organizing work for women bereft of all support because of floods and famine. The linen goods which she taught them to make were of such attractive pattern and quality as to net quite an income for the destitute. Many of their goods were sold in America—and doubtless

will continue to remind the friends of the Cause in China of this woman of strong mind, good deeds and missionary spirit.

Chronicle

APPOINTMENT

Dr. Adaline Pendleton (M.D.) of Claremont, California, an "accepted candidate" for future medical missionary work in China or India.

FURLOUGHS AUTHORIZED

Rev. and Mrs. Charles L. Storrs of Shaowu, Fukien, China, beginning immediately for health reasons.

Miss Miriam D. Brown of the Madura Mission, beginning in the spring of 1943.

Miss Miriam E. Rogers of the Marathi Mission, beginning in the spring of 1943.

BIRTH

To **Dr. and Mrs. Robert M. Kennedy** of Inuvil, Ceylon, a daughter, Katherine Isabel, in Elgin, Illinois, October 4, 1942.

DEATHS

Miss Margaret Welles, for ten years a missionary in the Marathi Mission, India, in Hartford, Connecticut, October 17, 1942.

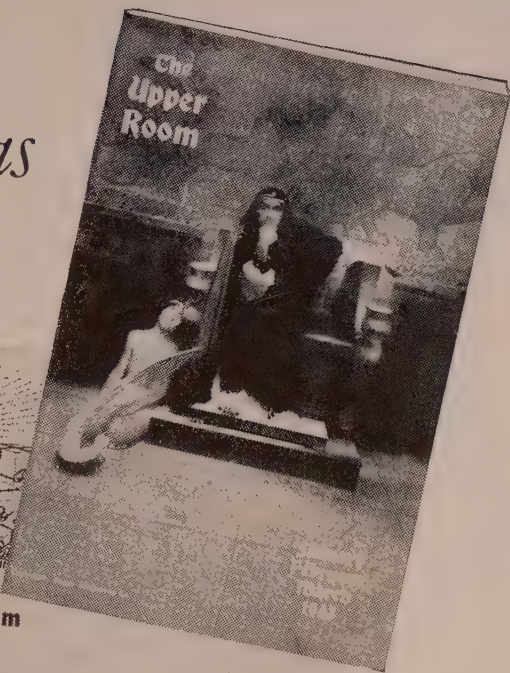
Rev. Irving M. Channon, for 39 years a missionary in Micronesia and the Philippine Islands, in Oberlin, November 1, 1942.

Mrs. Anna Kauffman (William R.) Leete, missionary in North China since 1913, in Hartford, Connecticut, November 7, 1942.

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THE MISSIONARY HERALD

AT HOME AND ABROAD

For the Year 1942

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Recruits worshipping in Army recreation hall, June 42.

STATES. **Alabama:** Some prospective readers, Apr. 20; **Arkansas:** Group of migrants' children, Feb. 11; **California:** Three pictures of work camp at Mountain View, Jan. 11, 12, 13; Four Japanese children, Jan. 28; One of California's 75,000 citizens of Japanese ancestry, Jan. 29; Group of "Kibei", Feb. 3; Japanese American Young people's Conference, Mar. 44, 45; Miss Paramasamy of Ceylon with young people, Apr. 30; Supt. Dreier and Mr. Thompson visit a Southern California camp, June 20; Soldiers' lounge in former chapel of Chula Vista Church, June 21; Japanese Bible Class, Riverdale, June 25; A well populated tree on the playground of Mexican community house at Ontario, Sept. 19; **Colorado:** Sheep herder's wagon passing through Redvale, June 12;

Church and parsonage at Redvale, June 13; Altar using indigenous materials, Sylvan Dale, Nov. 37; **Connecticut:** First Church at New Canaan, June 9; Ruins of East Hampton Church, Oct. 31; **Florida:** Fessenden's campus, Jan. 24; Georgia Negroes picking Florida beans, Jan. 25; Emma Conner's winter home in the Florida woods, Mar. 21; Emma feeding baby brother, Mar. 22; The nurse tells Emma how to care for baby brother, Mar. 23; Group of Cuban-Americans singing, Sept. 36; **V. A. Venezia** talking with boys, Sept. 37; **Illinois:** Negro family living in one of Chicago's "kitchenette" apartments, Feb. 13; Worship center of the Pilgrim Church, Oak Park, May 31; Interior of church at Waukegan, Sept. 22; **Indiana:** Group on hilltop at Merom, May 22; Row of cottages at Merom, May 27; Community laundry at Merom, May 28; **Kansas:** Chancel of Hutchinson Church, Dec. 17; **Louisiana:** LeBlanc Church, Mar. 12; Mrs. Kelley, the new nurse at Reeves, Mar. 15; Seth Baggett chats with young friend, Apr. 25; **Maine:** North Waterford Church, Feb. 30; Ruins of Bar Harbor Church, Oct. 30; **Massachusetts:** Haystack Monument, Williamstown, Mar. 10; Two refugees at Cummington, Mar. 27; Sanctuary Garden, Foxboro, Oct. 26, 27; West Barnstable Church, Nov. 15; **Montana:** Ranch near Molt, Jan. 16; Some Carter County kids and their teacher, Jan. 17; I. N. Stanley chatting with rancher, Jan. 18; Scene in Broadview, Jan. 19; Church at Fishtail, Feb. 31; German Church at Sidney, Apr. 12; Ekakalaka's Main Street, June 14; When School "lets out" in Carter County, June 15; General store and post office in Carter County, June 16; Weird formations in Carter County, June 17; Mexican girl at work in beet field, Sept. 17; Two young American citizens whose father works "in the beets", Sept. 18; Chancel of Sidney Church, Dec. 17; **Nebraska:** Indian boy and friend at Santee, Feb. 39; Indian carpenter at Santee, Feb. 40; **New Hampshire:** Feeding the hogs at Deering community center, Feb. 24; Painting the flag pole at Deering community center, Feb. 25; Three pictures Deering pastors' school, Mar. 37, 38, 39; Administration Building, University of New Hampshire, Apr. 38; New Hampshire Hall at Durham, May 19; Campus of the University of New Hampshire, Durham, June 2; Community Church, Deering, Nov. 38; Quizzing Tom Tripp at Deering Pastor's School, Nov. 39; **New York:** Chinese, Negro, German and American students starting for week-end under the auspices of the Lisle Fellowship, Apr. 23; Boys making an altar in Kingston Church, Apr. 28; Girl serving at completed altar, Apr. 29; Skyline of New York, Sept. 29; Manhasset Church sign, Nov. 30; Lisle Church sign, Nov. 31; **North Carolina:** Negro children in wagon at Dudley, Jan. 36; Three Negro children in shade of tobacco plant, Jan. 37; Interior of Sanford Church before remodeling, Feb. 20; Interior of Sanford Church after remodeling, Feb. 21; Two Elon College girls, June 10; **Ohio:** Worship Center at Junior High Camp, Hiram, Dec. 22; **Pennsylvania:** Sanctuary of Kane Church, Apr. 11; **South Dakota:** Memorial window to Stephen Return Riggs in church at Pierre, Feb. 9; **Tennessee:** Campus of LeMoyné College, May 29; Pleasant Hill Academy, June 38; Group with hoes, Pleasant Hill Academy, Oct. 28; Applying Christianity in the cornfield, Pleasant Hill Academy, Oct. 29; Ruins of a burned house, Pleasant Hill Academy, Nov. 23; Pleasant Hill Academy truck, Nov. 23; **Texas:** Breckenridge Training

School at Manor, May 37; Student at Tillotson College showing cake to teachers, May 38; They "hold school" on the roof, May 39; Mexican church and social center at El Paso, Sept. 21; **Utah:** First Annual Utah State Japanese Christian Youth Conference, Ogden, 1938, Mar. 43; Mrs. Gayle Strickler and Japanese delegate to Utah Summer Conference, June 27; **Vermont:** Church at Chester, May 9; **Wyoming:** Scene at Green River, May 30; **Puerto Rico:** Street scene, Sept. 31.

Statue of Liberty and American flag, June 7.

Sunday service on shipboard, June 42.

Work Camps, Meals were simple but sociable at Mountain View, Jan. 11; Young Mexicans lend a hand, Jan. 12; Tom Keehn peels some potatoes, Jan. 13; Boys and girls share jobs, Apr. 40.

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